

Nation



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A TASTE OF SMOKED WHITE FISH



Maybe it was a trip down memory lane in a place I've never been before. Isn't that what they call *deja vu*? Anyhow it was a stopover on the way to the Moose River. You have to go through Waskaganish and the stopover is long. It's a four hour layover.

I wasn't sure what to do so I called Waskaganish Chief Robert Weistche. Now there's a man who's proud of his community. He took me on a tour of the community, showing me the new school, where a building dealing with the wellness of the community will go and other various projects. You can tell the community is building for the better under his care.

Then he took me to the camps near Smokey Hill. It's quite a way out of town and I got to see they are still working on improving the road into Waskaganish.

Then came the best part: We arrived at the camps. I met some of the Elders and they were smoking white fish. I swear I could smell that goodness before we even got there. Racks and racks of white fish being smoked.

The people aren't greedy. They charged us one whole dollar for each fish. I just wish Neil Diamond had been there. Then we would have seen greed. That boy surely loves his smoked white fish. I remember visiting his parents with him one time and I could see it pained him to share some of what his mother gave him that time. I only bought five and felt guilty knowing how much he liked them.

Then it was back off to the airport and off to see the elephant... I mean the Moose.. River that is.

While the stay was enjoyable my mind kept going back to the Smokey Hill encampment before the river. It must have been the smoked fish I was still eating. I enjoyed each morsel without even the benefit of Crisco or goose grease.

I promise Robert that on the way back I would stop in and we would actually make it to

Smokey Hill.

We did the 30-minute ride by van and then took a boat with Jimmy (as seen on the cover) to Smokey Hill. It was a beautiful, restful spot and one I knew would be gone in about six years if nobody does anything. Smokey Hill and will disappear if the Rupert River Diversion goes ahead as planned.

During the AIP one of the Grand Council people told me that, economically, the Rupert River was only worth \$80,000 to the Cree in actual dollars.

Looking at the Elders and the community members who use Smokey Hill, I would have to say that is simply wrong and incredibly short sighted. It seemed to me I was looking at the soul of a community being sold for a very few silver coins. What price can you place on that? And what will replace it? What will be the repercussions of not having it? We can't know, because in terms of a community's social bond, it's irreplaceable.

Drugs and alcohol are facts of our lives. But places like Smokey Hill help heal the injuries they cause. A troubled teen can find themselves with the different way of thinking we can find there. But once we kill places like Smokey Hill there is no break. There is no option beyond succumbing to a westernized Betty Ford Center that does not cater to a Aboriginal way of life.

How many will take that option? Was this considered in the economic factors? Can we afford to build the Betty Ford style of centre? What cost do we attribute to the cutting of the social bonds of a community and the resulting problems? There is a cost but it is paid later. It is paid after a politician retires or doesn't get re-elected and not by the leaders or consultants who make the decision on our behalf.

Smokey Hill is worth more than \$80,000 to any community. How many Smokey Hills need to disappear and at what cost?

By Will Nicholls

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ON THE COVER

At Smokey Hill in Waskaganish
Photographer: Will Nicholls
Cover Design: Mona Laviolette

A DIFFERENT GASOLINE HIGH

I've been very busy with the intrepid crew of Resolution Pictures, as we capture moments of history on 8mm of high quality digital video tape. The saga of Eyasho, an incredible hero who fought off witches with sharp and deadly elbows and killed his evil father, the one who had banished him to a tiny island far off in the distance. We, who called ourselves the FAB FOUR, managed to overcome just as many ordeals as Eyasho, to make videography history.

During the course of the taping, we managed to elude hordes of adoring fans, fight off the cold with just buckskin leggings, travel at extremely high speeds through mountainous passes, ward off the weather, which just did not cooperate. Actors and actresses alike were screened carefully and only two didn't make the cut. Our hero, who was to be imported from North Bay, couldn't make it due to some pesky schooling, or exams or something like that and we were just aghast when we had to find a new hero for our movie.

We finally chose George "Elvis" Trapper, who seemed to have just the right types of gumption and zeal. He also looked pretty good in leggings and a loin cloth. Many a woman tried to peek during his disrobing and dressing, and we fought them off like rabid wolves. No way, we still got a peek show, when our hero somehow managed to forget to put on his loincloth and only had on his fruit of the looms and declared his readiness with gusto. After I tearfully stopped laughing many hours later, I knew that we were making history.

During one point of the shooting of the movie, Ndiamon and Gabby had to paddle out on the Hudson Bay on a tiny canoe,

which was used as a prop during the movie, and somehow, managed to be pulled out by the tide and wind. I called them on the radio and they just kept on ignoring me until it was nearly too late to come back to shore. Ndiamon, after realizing he was nearing the point of no return, grabbed the only paddle from Gabby and tried in vain to reach us. At one point, they disappeared from sight, and I thought that I would have to give them mouth to mouth resuscitation, but luck was with me and Ndiamon kept on paddling for all he was worth. Apparently he is worth quite a bit, and after several monstrous waves barreled down on them from behind and swamping the canoe, they washed ashore, wide eyed and breathing hard.

At another point in time, we had to do some pyrotechnics and burn an awful lot of gasoline. One of our team, who we call Luke Warmwater, had the fortunate task of lighting nearly five gallons of gasoline with a lighter. The resounding boom from the resulting explosion nearly tore the microphone out of my hand and Luke was sent scrambling for cover, as fiery objects fell from the sky and started tiny bush fires around us. The magic arrow, which we hoped would be burned to a crisp, suffered no such damage and we were amazed. The power of Eyasho can still overcome modern day explosions. Disruptions anywhere in the world cannot harm it. We tried to burn that darn arrow by soaking it in gasoline then lighting it, but still it would not burn. Wow, we all thought.

And thanks to a wonderful cast, the two sisters, Maryanne and Caroline, George and William, Sofia and her family and all the people who had to bear with us, the show went on without a hitch, (not!).

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Nation



CHIBOUGAMAU, FIGHT CITY

Police suspect PCP fueled series of late night brawls

We've always known the streets of Chibougamau were tough. But the night of Saturday, Sept. 21 might go down in the annals of rowdiness. Police made 10 arrests after several incidents, beginning with a fight among a group of women that began on downtown streets after 3 am.

Chibougamau SQ officer Pierre Nadeau says police spotted a Native woman running down the street after being assaulted by a group of women.

The 22-year-old victim, Pauline Sharl, suffered a broken arm, but refused to make a declaration to the police. Instead, police allege the woman's brother, Isaac Sharl, ended up fighting with officers and was subsequently arrested and charged with assaulting a police officer, obstruction and breaking his probation conditions.

Isaac Sharl told the police he was just trying to help his sister who he thought was being arrested by them.

It was hectic that night, Nadeau observed, saying there were about 40 to 60 people on the downtown streets. "They were being rebellious against the police," he said. "This never happened before."

Nadeau told the Nation that fights were happening everywhere. "One woman was being assaulted by around six people at the back of the Restaurant Chaumière," he said. He said this incident took place at around 4 am and from this dispute two women were ar-

rested and were later conditionally released.

In yet another incident, police were called upon to handle a domestic dispute. The victim was taken to the Chibougamau hospital and a suspect was charged with assault and arrested.

Later, between 5:30 and 6 am, the police continued with beefed-up patrols of 16 officers. Nadeau said the extra force was needed because there were still about 20 rowdies on downtown streets. "They were screaming and disturbing the peace," said Nadeau. "A lot of people were given fines because of the Chibougamau alcohol by-law and some were given fines for public mischief."

Nadeau said that the Chibougamau taxis at this point refused to transport any Crees to Waswanipi, Ouje-Bougoumou or Mistissini because people were being too rowdy at the taxi stands.

Roberval SQ Media Liason officer Helene Nepton said that, of the people that were arrested, five appeared in court Sept. 24 in Roberval. Denis Bosum, Pauline Sharl, Nellie Wapachee, Billy Trapper and Isaac Sharl face charges ranging from obstruction, assaulting a police officer and assault.

Nepton also informed the Nation that doctors at the Chibougamau Hospital stated that some people brought into hospital had been using PCP, with some people in danger of suffering an overdose.

by Marilyn Bearskin

'Removal NOW'

Only a public inquiry will clear the air over the murder of Dudley George

The man who killed native protestor Dudley George gave up his attempt to get back his job in the Ontario Provincial Police last week. But those still working for some sort of justice for the first person in Canada to be killed in over a century of aboriginal protest against non-aboriginal rule should not expect success anytime soon.

In the summer of 1995, aboriginal protestors and non-aboriginal supporters made an encampment on Camp Ipperwash, which comprised a former Canadian military base and the nearby Ipperwash Provincial Park in southwest Ontario. The federal government, using the blunt power of the War Measures Act, had evicted the Anishnabe people of the Kettle Point band from the site during the Second World War. The provincial government had not long after established the provincial park on an aboriginal sacred site. But although both these facts would later be admitted, both levels of government had refused for decades to negotiate a return of the property.

In early September, 1995, Ontario Provincial Police began an operation - later estimated to cost over \$2.5 million - to clear the protestors out of the park and military base. In the late evening of Sept. 6, over 50 heavily-armed tactical squad officers, supported by military personnel carriers, stormed the encampment. Dudley George, 38, an unarmed protestor, was shot. Denied an ambulance, he was driven to the nearest hospital by his family, where he died. His relatives were arrested.

Coming after the 1990 crisis in the Quebec Mohawk communities of Kanawake and Kanesatake and at the same time as the RCMP assault on the encampment at Gustafsen Lake in British Columbia, the Ipperwash killing nonetheless marked a low point in modern-day conflicts with non-aboriginal authorities.

Despite the efforts of then-Premier Mike Harris, supported by legal teams costing millions in taxpayer funds, and the relative lack of concern from non-aboriginal

Con't on page 9

This is a letter to the northern Cree people who voted for the construction of more hydropower dams. For about the past 20 or 30 years, your neighbours, the Ojibway in northern Ontario, have had serious problems trying to protect their forest around Bear Island and their territories known as Teme Augma or Temegami. Their land is rich in timber, minerals, water, animals, fish and birds.

Further down our continent is a place called Ecuador. The people there are rich in timber, minerals, water, animals, fish and birds. The Huaorani are considered the most fearless people of rainforest natives in the Ecuadorian Amazon. Both the Ojibway and Huaorani are suffering from colonization and the effects of colonization i.e. planes, boats, cars, trucks and busloads of people coming on to their territories to exploit. At this point in time colonizers want to destroy everything for the Huaorani by killing their animals, fish, birds and by polluting the rivers and lakes from development and exploitation. The non-natives want to build homes and cottages with no respect for the natives. All natives in North and South and Central America are suffering in many ways from the invasion of settlers to their homelands. Many, many native families are devastated because they have lost their culture and wisdom and ability to feed their children. Wisdom comes from knowing how to survive off the land and protect the land, who is our Mother, the Earth. Taking care of the land, our sacred Mother Earth, gives us freedom and independence from colonization.

Governments and developers have never had native peoples as a priority in their agendas or activities. Native people have continued to be minimized and marginalized because of the concern for profit and control. The rape of our waters, earth and sky are crippling us with devastating effects. China, India, France, Germany, Czech Republic, Russia, U.S., and Canada have felt some devastating effects from Global Warming this year. There are more major effects coming because over half the world's rainforests have been cut down for profit.

If the northern Cree Nation and others agree to sell their rivers and territory for profit and agree to more roads for construction companies and buyers, what do they think will happen? The Ojibway Nation in Bear Island is surrounded by companies taking, taking and taking, while cottages and homes of the rich owners are serviced by colonizers. The animals and fish and birds who we respect and who give us life do not deserve to be treated badly by construction workers and developers or people with no spiritual foundation. Pollution, and contamination are in the cities. Motorboats, trains, buses, cars, trucks, planes are now everywhere, but to agree on the multiplications of these activities is suicide to spiritual people.

Our ancestors taught us that we must take care of our Sacred Mother Earth, and if we allow the destruction to continue for profit, nothing sacred will remain. We are poisoning ourselves with pollution of every type. Pollution of the spirit, the mind and body. All people are making themselves weak from superficial activity and attitudes. The last pure rivers and lakes are sacred and must be protected and their Mother Earth must be healed with love for our children's future. Today's society is living in fantasies while our Mother Earth gets raped and her animals and fish and birds suffer from contamination. Only man's inventions and imagination is hurting Creation. Our activities and attitudes must evolve around the protection of Mother Earth, peace and harmony. The only way to protect our families, our communities or nations is to protect Mother Earth and Creation.

Short-term jobs that kill life, jobs that kill rivers, lakes or fish are genocidal jobs. To displace people and animals is against

natural law. We are natural people, we must remain natural people. We must follow natural law and we cannot sleep while the earth is destroyed.

In many ways northern Quebec compares to the Amazon - the way the Amazon used to be. Because it is so rich with animals, amazing animals, beautiful fish and beautiful birds, all with voices of their own; it compares to the Amazon because of its rich magnificent rivers. When oil companies, logging and mining intensified in the 1980s in the Amazon, it did not take long for foreign countries such as the U.S. to create a crisis. The northern Cree Nation has a chance to protect their children's future, their culture and Mother Earth. We need leaders who are concerned for life, for the protection of life and for the continuation of life. I hope this letter will convince you people how lucky you are with the gifts of the natural world all around you. It is easy to see why all the money in the world can never compensate for the destruction of your rivers and land.

Danny Beaton

Turtle Clan, Mohawk Nation

Dear The Nation,

I would like to commend you on your coverage of the aftermath of the August 28 Grand Council election, as covered in your two latest issues. Of particular interest to me was your page 7 story in the September 20 issue, detailing MoCreebec Council's strong objections with being left out of the elections process. In reply, Bill Namagoose is quoted as saying, "voters have an obligation to be proactive. They should have notified us when the election notices were posted."

Well, I for one was proactive. I currently reside and work in Toronto, and well before the elections date, I phoned Chief Returning Officer John Henry Wapachee, and begged him to set up a polling station in Toronto, or at least allow me to cast a vote via fax, or mail. Mr. Wapachee, while sympathetic, refused me outright. I reminded him of the potential implications of the recent Corbiere decision, and asked him to please take up the issue with his superiors in the Grand Council.

So for the Grand Council to now disregard MoCreebec Council's petition, because, as they claim, they were never made aware of anyone's concerns with the election process beforehand, is rather puzzling. They were aware, already well before the polls even opened, that there were Crees out there who were upset with not being able to reach a polling station, because I for one told them so.

In my conversation with Mr. Wapachee, he also stated that he couldn't justify opening a poll in Toronto, because I was the only Cree beneficiary living in Toronto that he knew of. He explained that if there were lots of Crees in Toronto, he would have been able to open a station here. On that reasoning, it seems even stranger that no station was placed in MoCreebec, given the presence of hundreds of Cree beneficiaries living in that location. I would hardly call this the carrying out of an election in a fair and consistent manner.

I therefore strongly support MoCreebec Council's petition to reopen the election. And at the very least, I would hope that the Grand Council would take the current widespread protest as a signal that it is time to reexamine its election policies for both on and off-reserve beneficiaries.

Cheyenne Loon

They call me Cheech

Johnathon Cheechoo: San Jose's next Shark?

He is the son of Mervin and Caroline Cheechoo of Moose Factory and by October 10 he could very well be the next left-winger for the San Jose Sharks in the NHL. At 22 years of age, six feet tall and weighing 200 pounds, Jonathan Cheechoo is now training in California, hoping to break into the top four or five offense lines. Drafted as the Sharks' second round pick in 1998 at the tender age of 18, he has become only the second Cree to be signed by an NHL team (Fred Saskamoose became the first back in the 1950s when he played for the Blackhawks). Jonathan has spent the last two years playing in the farm system, the American minor league that prepares the younger ones for the big time.

"Cheech," as his teammates call him, has spent this time working on his defense and his physical game, and he says that he's improved a lot in both areas. He has also continued to prove that he's good with the puck and can score, something that has never been a problem. All this is why he was called up from Cleveland in April to try for a spot as a left-winger, although he was a right-winger, he has proven he can play both. Jonathan is listed as the top prospect for the Sharks, having come a long way from the backyard rink in Moose Factory that his father used to make for him.

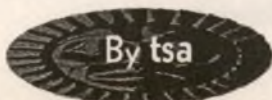
Jonathan began skating at the age of three and has had the NHL dream since the age of five, something he actively put into motion at the age of 14 when he moved to Timmons. The lack of leagues and the fact that hockey scouts didn't venture too far north made the move a necessary step to get noticed. From Timmons Jonathan went to Kapuskasing, then to Kitchener, where he was drafted into the Canadian Hockey League by Belleville, and it was from Belleville that the Sharks drafted him. He played another two years in Belleville before signing a three-year contract with the Sharks, and he has spent the past couple years waiting for this chance.

While playing in the American Hockey League, he made the all-star team both years – with 46 points last year and 36 points in 31 games

the previous year. He was even listed on the playoff roster for the Sharks this past year, as a backup just in case, but didn't see any ice time. Jonathan also had the opportunity to play with Team Indigenous in Tempe, Finland in 2000. The Universal Players Tournament featured some of the best under-20 year old players from Russia, Europe, Canada and the United States. Team Indigenous consisted of Native players from across the country and placed fifth out of 12 teams; Jonathan was the top point getter for the team.

Perhaps one of the biggest honors for Jonathan was having his number-45 Sharks jersey presented to the Hockey Hall of Fame as the first member of the Moose Cree First Nation to sign an NHL contract. Jonathan still seems a little in awe of being in the Hockey Hall of Fame. He is nothing if not humble and gracious and grateful. He's enjoying the ride so far but keeping his feet firmly on the ground. He says his parents and family are one of the main reasons for his success; he stays in regular contact with them. They brought him up with a strong faith and it's something Jonathan keeps very close to heart.

His parents now live in Sudbury and trek down to see him in action a couple of times a year. The most difficult obstacle thus far has been the different lifestyles and cultures. He used to hunt every season and fish, now hockey season conflicts with hunting season, but he still gets back to fish every summer. Jonathan says that this is just one of the sacrifices he has had to make to pursue his dream. He says that if he doesn't make it this year, the most valuable lesson he learned is to be more responsible on and off the ice, that he can't just be a one-dimensional player. For now he says, "the most exciting part about it is just playing in the NHL. Everybody wants their name on the Stanley Cup, that's what every kid dreams about." When asked where he'll be in 10 years, Jonathan responded, "still be playing in the league, playing for me." Words from the wise though, it's good to have an end to journey towards, but it's the journey in the end that matters.



Sask natives stop uranium mine

A small interfaith group including Mennonites and aboriginals has won its battle to quash the operating licence of a Saskatchewan uranium mine, leaving the future of the facility and its 178 employees in doubt.

A federal court judge yesterday ruled in favour of the Inter-Church Uranium Committee Educational Cooperative and compelled Cogema Resources Inc. to conduct a new environmental-impact study of its McClean Lake uranium processing plant 700 kilometres northeast of Saskatoon. The mine has been in operation for more than three years.

The court decision was a result of a judicial review of the project requested by the Saskatoon-based group.

The group called for a new assessment, citing a recent study that showed contaminants from uranium mining move faster in groundwater than was believed at the time the original assessments were done. The group says that legislation introduced after the assessments of the mine began should apply to the facility. The act took effect in 1995.

The court ruled that the Atomic Energy Control Board did not have authority to issue the operating licence. The judge accepted the inter-church group's argument that the nuclear safety commission should have ordered a new environmental assessment under the new act.

When uranium ore is dug, other contaminants, such as arsenic, are brought up. Toxic chemicals are also added to the radioactive ore as part of the extraction process, leaving 80 to 90 per cent of the radioactivity behind in the tailing pit. Cogema is appealing the decision and requesting the decision to close down the mine be stayed throughout the appeal process.

Haida to bring home ancestors' wandering spirits

For more than 100 years, reports the Globe and Mail, the bones of 48 Haida have languished in the storage vaults of New York's American Museum of Natural History, taken from their graves by explorers, anthropologists and amateur collectors who said they were preserving remnants of a dying indigenous race for posterity and science.



Wachiya. My name is Marilyn Bearskin from Chisasibi, most of you know me from my Domestic Violence articles in 96, and after six years of pursuing different career goals, I decided to join the Nation team once again. During my six years of absence from the Nation, I was extensively involved in the social field, I am a strong believer that we should deal with our Social Issues in our Communities. So if anyone out there has any true stories, opinions or leads to any great stories and you want to share them, send them my way.

*Call me at the Nation or send me an Email.
MarilynBearskin0@hotmail.com.*

Meeqwetch.

ATTENTION

Baby Walkers Dangerous: Accidents Waiting to Happen

Baby walkers are dangerous and a health hazard. There have been numerous accidents with baby walkers in Eeyou Istchee where the babies could have injured themselves seriously. The Cree Board of Health & Social Service of James Bay's Public Health Department is urging parents and grandparents in Eeyou Istchee not to use baby walkers.

Typically used for infants ranging from five to 12 months of age, walkers allow infants to reach objects that would normally be out of reach and propel themselves, often with great speed, over short distances.

Dr. Elizabeth Robinson, a Public Health Physician with the CBHSSJB, comments, "The most common accident leading to an injury is falling down the stairs. Head and neck injuries result from these falls. Concussions and fractured skulls are the most serious injuries due to falling down stairs."

Baby walkers do not accelerate a child's acquisition of motor skills. Dr. Robinson says, "In fact, babies will develop more motor skills if they are left to crawl on the floor to explore."

Protect your baby and/or grandchild. Don't use baby walkers!

Your child's safety is the priority!

For more information, please contact:

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Cree Board of Health and
Social Services of James Bay

groups like newspaper chains and anti-Harris organizations, the George family have persisted in a lonely effort to find out why Dudley George was killed. Since his death they have been calling for a public inquiry into the incident.

Ironically, that inquiry has been forestalled by the prosecution of Kenneth Deane, the man who shot Dudley George. Deane, at the time of the shooting a staff sergeant with the OPP, was found guilty of criminal negligence causing death in 1997. During his trial, several compelling facts were unearthed: None of the protestors, despite government statements at the time, were armed; several audio and written communications between the police and their political masters, which could have revealed political interference in the deadly operation, were missing or erased. After being convicted, Deane appealed his firing from the force. This week Deane dropped his appeal the day before it was to be adjudicated. Up until then he collected full pay from the provincial police force, and the cost of his defense lawyers has been covered by the police union.

Premier Mike Harris and his successor, Ernie Eves, have refused to hold a public inquiry until all cases before the courts were complete. But Deane's move last week will likely not mean a public inquiry will soon convene. The George family, with the support of Liberal native affairs critic Gary Phillips, has filed a wrongful death lawsuit against former Premier Harris and the Ontario government.

Several disclosures from that case and from media investigations into the killing have supported the view that Deane is merely a scapegoat, a foot soldier, and the real blame for the unprovoked attack on the encampment and the death of George lies at the highest reaches of the provincial government. Chief among them are two memos, found separately, which reveal the OPP continuing their policy of non-confrontation with aboriginal protestors, and urging restraint in early September, 1995. In May, Phillips released a resume of a meeting of high-level ministerial staff just hours before George was killed. The handwritten memo shows the OPP was urging a go-slow approach, writing "removal later, when feasible (i.e. injunction.)." Under the Premier's office is a short order: "removal NOW."

It is likely that Harris, in Sept 1995 a newly-elected Premier and a northerner biased against aboriginal rights, saw the Ipperwash encampment as both a threat and an opportunity: An opportunity to prove his tough-on-crime credentials; and

a threat they would become entrenched, generating public sympathy.

But only a public inquiry, laying bare the links between the Premier's office and the OPP, will reveal the truth. While public inquiries have a long history of being ignored in Canada — especially if they have to deal with aboriginal rights — a George inquiry seems a necessary event to reveal how aboriginal protests are targeted. While the evasions of Ontario's top politicians can almost be understood, Ontarians and Canadians need to be reminded of the brutal acts committed in their name. Dudley George cannot remain, as the title of a sympathetic investigation of his murder suggests, just "one dead Indian."

Con't from page 7

Last week, 26 Haida were in Manhattan to rectify what they view as brazen grave-robbing that has left thousands of human skeletons languishing in the storage rooms and steel filing cabinets of the world's museums.

"Just in case you're wondering, us Haida are here for a reason," Nika Collison told a small crowd of New Yorkers during a traditional dance ceremony at the nearby National Museum of the American Indian, which has been helping the Haida prepare for their trip to New York.

The moment was culturally significant, coming after two years of negotiations with the museum

on Manhattan's Upper West Side. Last week the Haida delegation began wrapping their ancestors' bones taken from mortuary totem poles and graves spread throughout the Queen Charlotte Islands, the dagger-shaped archipelago off the coast of British Columbia.

After being carried in crates back to the Queen Charlottes, the bones are to be swathed in traditional button blankets and cedar mats, placed into newly built cedar boxes and buried in the cemeteries of Skidegate and Old Masset, the island chain's primary communities.

The Haida, who made a similar collection of more than 200 ancestral remains from the Canadian Museum of Civilization in Ottawa a few years ago, are leaders in the North American repatriation movement. They are now turning their focus to Chicago's Field Museum, where they say 131 Haida remains are housed. Museums in Europe likely will receive similar attention.

Vince Collison, a 40-year-old Haida who has been a leader in the effort to bring back the ancestors, is one of the few who has seen the hundreds of human bones in

the museum's storeroom where they have been waiting for more than a century. He said his first glimpse of all the skeletons left him horrified.

"It was emotionally devastating," he said. "For us, the museums don't need them. They've been wandering spirits that we are now bringing home."

Former residential school under Native control

Between 1912 and 1970, the St. Eugene Mission near Cranbrook, B.C., ran a residential school for Indian children.

Now, reports the Globe and Mail, that school is the centre of the \$42-million Delta St. Eugene Mission Resort, which includes a 125-room hotel and a golf course. The resort also features a casino and is owned by the Ktunaxa/Kinbasket Tribal Council, an umbrella group for five Indian bands.

For Sophie Pierre, chief of St. Mary's Indian Band and tribal council administrator, it's fitting that the former school will find a new purpose — and, that while Delta Hotels will manage the property, the tribal council retains ownership and control.

"The residential school was a place where children were sent and they really had no control, and their parents felt they had no control," Pierre says. "It wasn't right for us to turn it over and have someone else do the development and get the benefit from it."

The council's desire to retain control meant the project was more difficult to finance and probably took longer to come together than it would have had the council simply leased the site to a developer, Ms. Pierre says. The federal government turned over the former school to the bands in 1973, and planning for the resort began a decade ago.

The mission's history and appearance are expected to add to the resort's appeal, as is its location — roughly a 10-hour drive from Vancouver and a four-hour drive from Calgary. The resort is close to several major ski resorts and golf courses, which is expected to help draw short-haul, long-haul and international visitors.

Delta was also willing to work closely with the tribal council to ensure that aboriginal culture became part of the resort, Pierre says. A native-owned craft co-operative will operate out of a heritage building on the property, and an interpretive centre on the site is expected to offer guests an opportunity to learn more about the history of the region and its people.

MoCreebec:

Just who are they?

BY WILL NICHOLLS

Like many other James Bay Crees, I went to residential-school in Moose Factory, Ontario. I have returned there only once since I left the school 26 years ago, until this past week. There are mixed feelings about the place; because of the exile and the problems a residential school represented in our lives, and the fact the last time I visited was for a funeral. Still, many of us ended up staying. Many of the Crees who live in Moose Factory and other Ontario towns such as Moosonee are part of our extended family.

But the Quebec beneficiaries living in northern Ontario – the MoCreebec people – have become distant in our lives. I knew they were Crees who left the communities to go to Moosonee or Moose Factory for one reason or another in the past but who were they?

I imagine most people are thinking the same thing. I know some Crees have called them outsiders and even those who return are sometimes looked upon with suspicion. I decided that I would travel to see them and get their stories so we can all know who they are and what they want. This is part one of a two part series in which the MoCreebec people tell their stories in their own words. Our first interviews are with the present chief of the MoCreebec people and one of the founders of the MoCreebec Council.

The Nation: What is MoCreebec?

Chief Randy Kapashesit: We've been around officially since February 1980 but we've been around a lot longer in terms of families living here in the Moosonee/Moose Factory area who were affected or impacted by the original signing of the James Bay and Northern Quebec Agreement. So we organized initially to address economic and social housing conditions at the time; health concerns with the quality of life living here. In our early years we were addressing living conditions and making sure that life was better.

But even so early on it was a concern on how the JBNQA would impact us and what it meant to people. There was no real clarity on that for the people here. So that was one of the reasons why we organized also... so we could question what the JBNQA meant to us and what it would do to us.

In a nutshell, MoCreebec is an organization that has been around since 1980 trying to address community issues as well as



how folks are impacted in regard to their Aboriginal and treaty rights as well as how they might address that at this time.

I noticed you talked about housing. I remember Tent City when a lot of people were living in tent frames and shacks...

Certainly in my time there was a portion of Moose Factory Island called Tent City. There were many of our members who were living in those shacks. Once upon a time everyone lived in tents during the summer around here but as life became a little more permanent we started living in shacks and that. People tried to address that either on their own individual abilities or organizing themselves to address it as a group of folks.

The area that people were living in called tent city was technically to be seen as Anglican Church land. The folks that were around at that time organized and one thing led to another. The Anglican Church agreed to transfer that land in trust to a non-profit housing association. Ultimately the names of those families living in the area were included in that area. It became provincial land so we could get water and sewage lines in the absence of federal authority like reserve or Indian Act lands. So people received title to their property or got access to a piece of land that was being developed. That was started in the 1980s.

Has MoCreebec met with the Grand Council before?

MoCreebec, as an organization, asked for a meeting with the Grand Council. This happened before I got involved with MoCreebec. They met with the people of the day to be aware of what the issues were and so on. Initially the Grand Council saw fit to support the idea and work with MoCreebec to enroll people who were eligible to be beneficiaries under the James Bay and Northern Quebec Agreement. There was an early push for that. From that day forward until the mid-80s the Grand Council had some involvement with us. They funded at least one position, possibly two. It was before my time. The budget, such as it was, came primarily from them.

Over a period of time we came to realize they were not going to provide any more funding. Since 1986 there has been no funding from the Grand Council at all with regard to any beneficiaries here.

I would say the strategy of the day was to work with the Grand Council to find solutions to these problems. Hopefully through cooperation we would have got a resolution to such issues as health care and education benefits. Standard things that most Aboriginal people take for granted no matter what part of the country you are living in.

When the Grand Council was involved or at least open to having some discussions there was participation at some of the Annual General Assemblies and opportunities to vote in Grand Council elections. For some reason in 1986 things took a different turn. They chose not to respond or look at the issues. So there hasn't been an opportunity to vote, to get information or have dialogue.

Once upon a time we were equal participants in assemblies and then we became just observers. Some of us felt why should we be bothering to go if all we can do is observe? So I think that the Grand Council's reasons or motives from day one were best known by them. They wanted people enrolled and this would be to their own vantage point, whatever that may have been. But people here were satisfied during those days and since then of the Grand Council's response or lack of it.

You guys aren't part of the Moose Factory Band?

No, people are living here, who are members are not part of the Bands here in Ontario.

Do you feel like you are a displaced people?

Some people may feel like that but we have to remind ourselves that Bands didn't even come into existence since the 1940s in northern Quebec from what I am aware of. A good chunk of people were already living here. So we have people who never really knew what living on a reserve was like under a federal system or in this case a provincial system in Quebec.

So we have a lot of people who had a sense of independence and ended up in Moose Factory looking after themselves and encouraging their offspring to take opportunities where they could. We've had Elders over the years who have told us that in meetings. I remember that strongly in my own family and others here. You look after yourselves to the best of your ability and don't depend on others to look after you. If you can, find a way to help those who can't. I would to say that on the one hand it's a problem that people don't want to address. For example being the



JBNQA as the first modern treaty in the history of Canada but some people have fallen through the cracks. In our case it was roughly 10 per cent of the total population. Yet no federal, provincial or First Nation authority seems to have a solution. There is no willingness to address this in a way that is equal to the process that created this situation.

Bill Namagoose went on the radio saying that MoCreebec turned down a deal?

Well, I don't know what information he has but the people or parties or during the time I have been here at MoCreebec have we ever turned down any proposal, let alone a deal. Any opportunity to entertain a deal. Certainly he may be relying on some one else's information for making that assessment. I don't know so I can't assess it myself specifically. But from my involvement, which has been from 1986, there has never been any deal made to us and there has never been any deal turned down.

What would you like to tell the people of James Bay?

No matter what side of the imaginary border you live on between Quebec and Ontario we should all see each other as equals. The opportunity to learn more about our issues has always been there. We've done what we could have done in the past. We have made presentations to the leadership on our issues. We've gone to the communities from time to time. Obviously that hasn't worked and I think your average person in the communities should be aware not only of our situation but just generally the responsibility we have as Cree people to make each other accountable in terms of the leadership that is in place. We're responding to a situation that happened as a result of deals being made and agreements being signed off on without any great consultation or consent on these issues by ourselves. We're coming at it from that perspective in terms of the JBNQA and the AIP as well as the provisions made under all the agreements.

So we have a lot to teach each other on how we can improve our situation collectively. As beneficiaries we are not saying we are going to be greater or any less than other beneficiaries. We might not like it or agree with it all the time but the pure fact is any rights we may claim have been impacted by the Agreement and any other that has been signed. That has never been fully

resolved or addressed by federal, provincial or Cree leadership as we see it. That's work that still has to be done.

I understand you want a say in choosing the Cree leaders too?

Well, certainly in the past the precedent has been to allow us to vote in the Grand Council/CRA elections. It's certainly a fact that nobody can deny. With these current elections we have raised questions around notifications and the fact there was no polling station here for that particular election. We found out after there was great effort to ensure that voting was possible was in places like North Bay, Ottawa and other places that are quite removed from places where Crees may claim they territory. So we live in these two communities of Moosonee and Moose Factory, which have been traditionally Cree territories and we are not notified or given the opportunity to participate in the election. I wasn't aware of this beforehand.

We've been around since 1980, it's not like we just opened up an office last week. So we raised questions about that and we are not satisfied with the responses we have received to date. Hopefully we can have more responsive leadership in the future so folks have the opportunity to participate. This is a plea for folks to listen.

Allen Jolly- Founding member of MoCreebec

The Nation: What do you see as the issues?

Allen Jolly: I guess it all comes down to the political future for ourselves, the people here, the MoCreebec people. When we started back in the 1980s we surveyed the people three times over three years. We asked them, "What are your intentions? Do you intend to go back to where you came from?" The three principal bands were Eastmain, Wemindji and Waskaganish that we are registered with. When we did the survey 85 per cent weren't planning to go back. We felt that was a fairly clear mandate that we had to resolve issues we were facing at that time.

We pretty well knew they wouldn't be going back. These were the older people who knew the communities. I remember growing up in Waskaganish. The little bit of time we could spend in the communities in the summer. So you have that sentimental attachment. Of course you like to think you want to go back someday but the reality is different. It was 15 per cent who said they wanted to go back. From that point we said that we had to work on the issues and concerns that are facing us as a people. At that time there was some needed and obvious problems that were facing us. We needed adequate housing. We were living in canvas tent frames year around with no services. No water, electricity or anything. So we had those types of problems that we dealt with as an immediate priority.

Shortly after we got organized we realized there are other serious issues that we have to look at. These were legal concerns. I was the main guy that was involved at that time and I thought there's this JBNQA that was signed and we knew really nothing about it besides the fact it had been signed. So we said maybe we should touch base with the Cree people over there. I knew Billy Diamond was involved so I wrote a letter to Billy as the Grand Chief and told him that no one had told us what this JBNQA was about. He was more than eager to come here and tell us that there was a final agreement and to explain how it affected us. He brought along the chiefs of the three bands and we had two meetings here.



One thing we attempted to do from the beginning because we just didn't want them to come here and leave was to create a working group or committee to have an ongoing process for us to know more about the agreement. They agreed to that and we managed to secure funding from the Grand Council for about five years.

After 20 years, there have been many things that have happened. Some things we have initiated ourselves. We have dealt with some of the issues. I used to go to AGAs each year and I made presentations each time I went there. During that time we learned some things that didn't sit too well with us. Namely Section 32.7, which said if we were domiciled outside the territory for 10 continuous years we would not have an opportunity to exercise whatever rights or benefits that are in the JBNQA. We were not to happy with that because the few times people came over here we were led to believe we would get this or that from the agreement and instead the door was shut for our people.

Do you feel you were misrepresented by some of the things you were told?

Yes, I guess that's the feeling. If you talk to some of the old people here, they'll say the same thing. In fact most of them, if not all, couldn't access the income security program as they were promised. One of the things I was told when I was attending a meeting in the communities was that, during the negotiations in 1974, a question was raised in one of the meetings where the lawyers and the Cree leaders were there: What about the Quebec Crees that are in Moose Factory? This person told me one of the lawyers spoke up and said we can't be bothered with those people. It will just complicate things if they are brought into the picture. The Cree leadership at the time listened to that advice, I guess. The attitude that has been there towards us Crees here seems to bear that out. They've never owned up to that. It was a mistake in my view. They may not like to hear that. Anytime you say something too strong or harsh they take it personally, I've learned over the years as I've dealt with them. In my view, though, that decision not to deal with us was a mistake.

So do you believe it was a non-Cree decision that became a Cree position?

Well, yeah that's what I would say. A non-Cree, a lawyer, I don't know who that might have been, basically said never mind about those people.

Why did people come to Moose factory? Was it work, sickness in the family or other reasons?

There's a number of reasons. Over the years we have tried to document that ourselves. In my case I came here because my parents brought me here to go to school, to the residential school that was here. Are you aware of that?

Yes, I was here too.

There were all Quebec kids that were here. There were about 600 kids. They're all from the Cree Communities. That was the school for Anglican kids. So that's why we came here. My brother and I entered residential school together at that time. Fortunately it was a very temporary thing for us as a family. My parents felt that it was a temporary thing also. It didn't work out that way. They were trapping near here anyhow so they found it was easier to come here anyhow in June.



Were the traplines in Quebec?

My dad never had his own trapline. He was always invited to somebody else's. My mom through her side, they had the trapline through the Cabbage Willow side. We lived with them for the longest time while I was growing up. Then we lived with different families and this happened when we came here. It was nearby so it was easier for them to come here for the summer. They would have just the tent for July and August when we would be out of the school. So that's how it went. Then my dad couldn't continue trapping. One winter he brought up some blood so he had some problem and ended up staying here for the winter. At that time my mother got a job at the hospital. She was filling in for someone on holidays but she did such a good job she got a per-

manent job. That's how the whole thing evolved for our family. Eventually my other brothers and sister went to school here.

Some came because of medical attention at the hospital, the only one in the area. Some of them had to go further because of tuberculosis to the sanatoriums. The other thing that happened was with Lands and Forests and Indian Affairs, they recruited a number of families from the Quebec side from the three communities of Eastmain, Wemindji and Waskaganish. They recruited those families to trap beaver in the preserve area in northern Ontario. The story I heard on that was they tried some people in Ontario but the families didn't stay in the preserve area year-round. MNR didn't like that so they recruited 20 families from Quebec. So some of us are here because Indian Affairs and Mines and Natural Resources recruited them. I think there were a few whose traplines were in the area and they found it easier to come here to do their business at the trading post. It was cheaper. I imagine some of them must have come for the construction that was going on. For instance there was the hydro dam that was about 90 miles south of here on the Moose River. There's a good number of reasons why people came here. A good number of us still retain our Band numbers.

So you still have Band affiliation?

Yes, that's right. There are some who transferred into Moose Band in the 60s. Those people have also applied for beneficiary status under the JBNQA in the 70s and 80s. Their application was accepted. They have Moose Band cards and beneficiary status. It's almost dual citizenship. Maybe it's an issue that will come up, but other countries allow dual status.

Now with this election issue what ticked off some of us is that there were polling stations in North Bay and Ottawa. I can guess why, there were students there. Whether or not those students requested polling stations there I don't know. In Ottawa it could be because people are working there. Here I thought not even a courtesy to phone our office to say we would like to put a poll station there. We didn't even get a call. I can understand why. We don't have good relations. Again I point to that incident where a non-Cree in 1970 something and the Cree leadership ignoring us. I believe it stemmed from that and created that attitude towards us. If you don't own up to something then you brush it away. It's been that kind of attitude in my view on what has happened here for the elections. They don't even talk to us to ask if we want to vote.

The Chief Electoral Officer and others said you should have requested it.

Well, I heard that comment too and I have to ask if the polling station that was in North Bay or Ottawa was there because of a formal request? I don't know but there is a bigger issue here. In light of the Corbiere Decision that said those members who live off reserve should have the opportunity to vote. Just based on that alone the onus is on them to make sure the opportunity to vote is there. Again I believe the attitude of not having to deal with us is what is happening.

our Land... our People!

Photo Essay by Danielle Valade
Quotes from the book "Cree Trappers Speak"



"We are done for as a hunting society if we ever reach the point of taking only the haunch of a moose or caribou as white hunters do."



"We must protect the forests for our children, grandchildren and children yet to be born. We must protect the forests for those who cannot speak for themselves such as the birds, animals, fish and the trees."



James Howditch Sr.
Wheemooschoo

"You will look after this land, take care of it. It is up to you to protect, preserve, make rules and enforce good hunting practices. You will look after it as I have shown you in the past. You will also look after your people and share what you have on the land if they are willing to practice their way of life," the old man said.



Rupert River
west of Ukkoojuaq





Henry Weapenicoppa
92 y.o. Elder of Eastmain



Robert and his dog
Wassie

"When an old man dies, another person takes over for him. It is almost as if the old man's game is now passed on to a younger person in the group. It is a fundamental belief of the Cree people that a young man inherits an old man's game."



Great White Bear
Whapmagostui



"The major principle is that everything is consumed and utilised and that there is no waste. Respecting in its entirety the life offered by the animal."





Geese: the backbone is for women; wings usually for men; feet for women. The feet should not be consumed by young people. It is said that a young hunter would tend to miss geese by misjudging the speed and the distance of the target (mostwaw). Young women should not eat the heart, it is given to the elders.



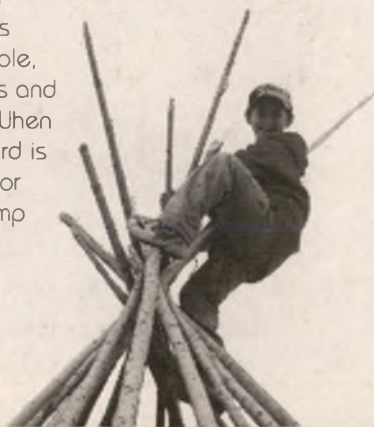
Season's First Kill of Goose. The first goose taken in the camp is distributed as widely as possible. The meat, the juice, the fat, every part, is divided up into very many small pieces. This way, as many people as possible can share the gratitude of the kill.



A good Goose Hunt to all of the Eeyou of Iyiyuuschii



When a young boy kills his first goose, this goose is cooked whole, leaving the feet, wings and head on the goose. When cooked, this whole bird is passed in a circle for everyone in the camp to get a piece.



Sharing of the wealth of the Land is central to Cree culture. "Sharing is especially important in times of need. When you give your kill to someone, you are showing respect to that individual, honoring him." "If a visitor comes to your bush camp, you want to share your food as best as you can with him." It is assumed that the visitor is tired and hungry as he had to cover a long distance through the bush.





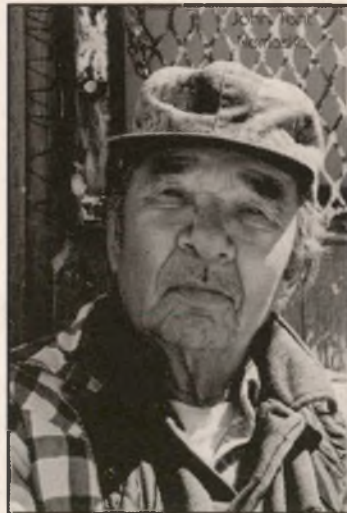
Georges Chénier
Nanook

"I had a fishnet out in a lake and at first I was getting quite a few fish in it. But there was an otter in the lake and he was eating the fish in the net. After a while, fish stopped coming into the net. They knew there was a predator there. So, similarly, game know about the presence of hunters as well. The Cree say, 'all creatures are watching you. They know everything you are doing. Animals are aware of your activities.' In the past animals talked to people. In a sense there is still communication



Waskoganish River

between animals and hunters. Their minds touch. They share a parallel knowledge about the land and the hunt. So in a sense they communicate to one another."



John Hart
Nanook



Ed. 10/11



Trail in Whopmagaostu

The door of the dwelling used as a camp, whether a tent, a log cabin or a sod building, always must face the rising sun.



Mina
Whopmagaostu

"May my teachings may not have been in vain. May you remember, may in turn you teach..."



ATV trail on Hudson Bay Coast



σ·Dδ· b· Δ·Δ·Δ·Δ· Δ·Δ·Δ·Δ·Δ·Δ· The Cree Board of Health & Social Services of James Bay

The Cree Board of Health and Social Services of James Bay (CBHSSJB) is a Cree entity responsible for the administration of health and social services for all residents under its jurisdiction. This jurisdiction comprises nine Cree communities and their surrounding territories, the CBHSSJB is seeking applications for:

LOCAL COORDINATOR – NEMASKA

The holder of this position ensures front-line management responsibility for the effective and efficient functioning of a Community Point of Service Center, its service delivery, staff management, materials and operational and facilities management. He/she is also a liaison with the community and participates in local planning.

In his or her line of duty, he/she applies the policies and procedures of the Board.

Required Education and Experience

- CEGEP DEC in Administration and 3-5 years experience in administration
- or
- CEGEP DEC in Nursing or Social Work and 3-5 years of experience in administration
- or
- High School Diploma, suitable experience in local administration, knowledge of the community and knowledge of the Cree language and at least 5-7 years working experience
- Pertinent experience in social or health services environment is an asset
- Knowledge of the role and regulation of CLSC programs, home-care services, Youth Protection an asset
- Knowledge of Cree Culture
- Prove ability or potential to be effective in the Cree Nation
- Ability to group issues and context that relate to First Nation Health and Social Services
- Methodical, organized, autonomous, flexible;
- Ability to listen to staff
- Team leader with demonstrated ability to communicate theoretical and practical knowledge
- Administrative skills to organize daily program activities and schedule employees
- Ability to determine and prioritize the schedule of multiple tasks
- A command of English is essential while knowledge of French and Cree would be an asset.

Salary will be established according to Class 13 of the MHSS (under revision), which will be added an isolation premium.

Please forward your resume, a copy of your degree(s) and a letter describing your interest in the position and your knowledge of the native milieu, by October 11, 2002 to:

Annie Bobbish, Head of Human Resources Management
Cree Board of Health and Social Services of James Bay
CHISASIBI (Quebec) J0M 1E0
Tel.: (819) 855-2844 ext. 5340
Fax: (819) 855-2680 or (819) 855-2098
E-Mail: vsnowboy@ssss.gouv.qc.ca

2002-09-18

Job Posting

Le Conseil cri de la santé et des services sociaux de la Baie James (C.C.S.S.B.J.) Est une entité crie responsable de l'administration des services de la santé et des services sociaux pour les résidents sous sa juridiction. Cette juridiction comprend neuf communautés crie et les territoires qui les entourent. Le C.C.S.S.B.J. est à la recherche de:

COORDONNATEUR(TRICE) LOCAL(E) – NEMASKA

Le ou la titulaire de ce poste a la responsabilité d'un gestionnaire de première ligne afin d'assurer l'opération efficace du Centre Local de Services Communautaires (LCSC), la distribution de ses services, la gestion de son personnel et de son matériel, ainsi que la gestion de ses installations. Il ou elle servira aussi de liaison avec la communauté et participera à la planification locale.

Parmi ses fonctions, il ou elle applique les politiques et procédures du Conseil cri.

Formation et expérience requises:

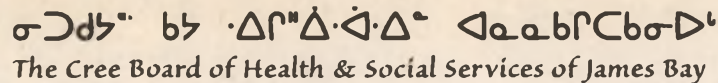
- D.E.C. en Administration et 3-5 ans d'expérience en administration;
- ou
- D.E.C. en Soins infirmiers ou Travail social et 3-5 ans d'expérience en administration;
- ou
- Diplôme du Secondaire, avec une expérience pertinente dans une administration locale, connaissance de la communauté et connaissance de la langue crie avec au moins de 5-7 ans d'expérience de travail pertinente;
- Expérience pertinente dans le domaine des services sociaux ou de santé est un atout;
- Connaissance des règles et lois relatives aux programmes de CLSC, des services à domicile, et de la Protection de la jeunesse est un atout;
- Connaissance de la culture crie;
- Capacité ou potentiel d'efficacité dans les communautés crie;
- Capacité de saisir les problématiques particulières relatives aux services sociaux et de santé des premières nations;
- Méthodique, organisé, autonome, flexible;
- Bonne capacité d'écoute;
- Avoir des habiletés pour organiser des programmes d'activités quotidiennes et les cédules des employés;
- Habiletés pour déterminer et prioriser l'organisation de tâches multiples;
- Une bonne maîtrise de la langue anglaise est essentielle, tandis qu'une connaissance du français et du cri serait un atout.

Le salaire sera établi selon la classe 13 du M.S.S.S. (en révision), auquel sera ajouté une prime de disparité régionale.

S'il vous plaît veuillez envoyer votre curriculum vitae d'ici 11 octobre 2002 à:

Annie Bobbish, Chef de la gestion du ressources humaines
Conseil Cri de la Santé et des services sociaux de la Baie James
CHISASIBI (Quebec) J0M 1E0
Téléphone: (819) 855-2844 ext. 5340
Télécopier: (819) 855-2680 ou 855-2098
E-Mail: vsnowboy@ssss.gouv.qc.ca

2002-09-18



the Dogs
Ear

by Melora Koepke



History's push and pull

John Bentley Mays takes a new approach to stories of contact

Arrivals: Stories from the History of Ontario, is a book most people didn't know needed to be written. Many people probably couldn't imagine anything more boring. But John Bentley Mays, a well-known Toronto newspaper columnist and author, has a different perspective. Originally from one of the American South's largest plantation families, Bentley Mays came to Ontario over 30 years ago. Finally, he has expressed his love for his adopted homeland by writing the first-ever popular history of Ontario.

Why would we want to read a book about Ontario written by a white man, and an American at that? Because Bentley Mays is a gifted writer and researcher. His main motive (like that of any good investigator) is to address the complexity of truth in a fashion that is easy to understand but not overly simplistic.

In this history, which is really not a coherent history so much as a set of 30 anecdotes about the lives and accomplishments of 30 historically significant Ontarians, Bentley Mays limits himself to "people who have come to Ontario from elsewhere and done something interesting, horrible or wonderful here since the withdrawal of the continental ice sheet, some 11,000 years ago. These include the pioneer writer Catherine Parr Traill, a professional assassin, the explorer Etienne Brule, the missionary De La Roche Daillon, Alexander Graham Bell, and, most interestingly, several movers and shakers from Ontario's First Nations.

The collection of stories in *Arrivals* is refreshing because it tries to express moments in history through the voices of the people who experienced them – in that way, it leaves room for many perspectives and individual points of view, which is of course the way history happens – it isn't some oppositional story of united peoples and opposing points of view, since everybody has a different experience. The French settlers, for example, each had their own motives for being there – and their own

perspectives on the situations they encountered. He tries to describe people's actions based on their experiences and not on whether they were "bad" or "good" people simply exercising their natures.

Whether or not he got it right (and I'm sure every single long-dead historical figure whose story he tells would have something to say about the way he tells it), the thing that makes *Arrivals* worth reading is the hugeness and daring of the undertaking. First of all, no comprehensive popular history of Ontario has ever been written, certainly not one in which the role of individual Native historical characters have been fleshed out so fully.

Did he get it right? Maybe. Maybe not. These are stories, after all, and more often than not truth is in the eye of the beholder. But this is definitely a good place to start for readers interested in Ontario's past, a past which is fraught with violence and war but also with negotiations, alliances and innovation.

In the first section, titled "Origins," Bentley Mays anchors his history in a Wendat creation story called "The Woman Who Fell From The Stars." However, he does not limit his examination of Native peoples' starring role in the history of Ontario to the typical clichés of warlike tribe and passive savage accepting conversions from New France because they didn't know any better. He doesn't privilege the white settlers' point of view, nor does he unthinkingly assume that, in hindsight, they were forcibly in the wrong by "taking advantage" of the inhabitants of the New World garden of Eden.

Bentley Mays has a much more complex worldview, and his book is valuable because it puts the complexities of white-Native interaction (and human-human interaction in general) ahead of any desire to make history into a long, linear narrative of progress. He even refuses to call First Nations people by the names, like "Huron" and "Iroquois," which came from settlers' racist slurs. Rather, he prefers to call the Huron the Wendat, and the Iroquois are called the League of the Great Peace or People of the Long House.

His inclusiveness and fairness extend beyond polite name-calling, though. He relishes the stories of struggles for primacy between the early French and British colonists, pointing out early on in the book that the first ruling power in Ontario was the League of the Great Peace, or the so-called Iroquois Confederacy. The most powerful political organization north of Mexico, it existed for hundreds of years before Europeans arrived and for 250 years thereafter.

All the ancient nations that inhabited Ontario were under the rule of the Confederacy, whose headquarters were in present-day New York State. When the settlers came, things changed in a multitude of ways, and Bentley Mays portrays the First Nations

people not as passive victims, but rather as major players in the push-and-pull of history.

The most interesting thing about Bentley Mays' approach is his insistence that the history of this land doesn't belong to any one nation or people—his approach isn't to theorize about what "should" have happened, what is fair or unfair, but rather to focus on what "did" happen—the good, the bad, and the ugly events that make up the course of history, which belongs to all historical people and their descendants. *Arrivals* is a great book because it gives equal time to the points of view of everyone whose story he tells, making good foundation to understand how things came to be the way they are today. And after all, isn't that what history is for?

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JOB POSTING

**Architectural Technologist
Nemaska, Quebec
COMPETITION No: NEM-451**

The Cree Regional Authority (CRA) is a Native regional government that provides various services to the nine Cree communities of James Bay and Northern Quebec. The Community Services Department of the Cree Regional Authority's mandate is to assist the Cree communities in the management of their public building & provides this assistance by implementing, with the local staff, maintenance and preventive maintenance programs (M&PMP). As such, the CRA is looking for an architectural technologist that would be involved in the following activities:

- Perform building inspection and produce deficiencies report and cost estimate;
- Integrate the inspection report data into the computerized maintenance management system;
- Assist public building local manager in the implementation of the community asset M&PMP;
- Provide assistance in housing and public building design, improvement and maintenance;
- Oversee and perform (on occasional basis) the social housing inspections for new housing unit project and for existing housing unit project;
- Perform any other tasks related to his/her field as might be requested by supervisor from time to time.

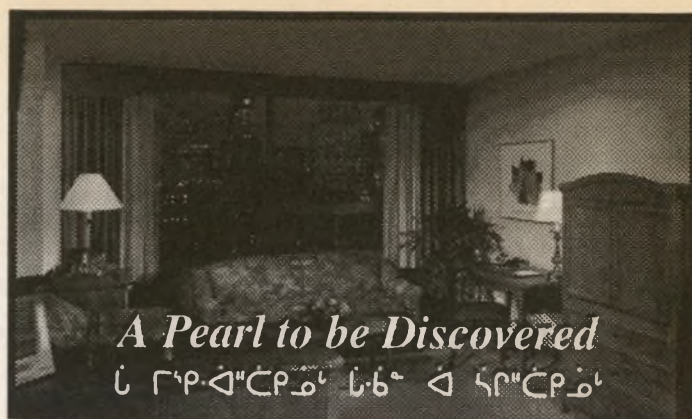
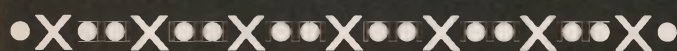
QUALIFICATIONS REQUIRED:

- College diploma in architectural technology or in building mechanic technology;
- Five years of relevant experience;
- Must be able to meet CMHC's standards to perform new housing unit inspection;
- Good verbal and written communication skills in English (Cree or French is an asset).
- The Architectural Technologist will be required to travel on a regular basis to the Cree communities.

The CRA is offering a one-year contract with competitive salary including special allowances. Interested candidates are requested to forward their résumé mentioning the competition number: NEM-451 by Friday, October 11, 2002 at the following address:

Selection Committee
Cree Regional Authority
2 Lakeshore Road
Nemaska, Quebec
J0Y 3B0

Telephone: (819) 673-2600
Telecopier: (819) 673-2606



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On prépare l'avenir

Sleeping under the stars

Xavier Kataquapit

It is September 1992 and we are on the open waters of the great James Bay on a freighter canoe heading south to Attawapiskat. We have just wrapped up a moose hunting trip along the Opinigau River about 200 kilometres north of Attawapiskat along the James Bay coast. I am traveling with my younger brothers Paul and Joseph with our dad Marius in a 24-foot freighter canoe. There are two other smaller 22-foot freighter canoes riding alongside, one piloted by my brother Anthony and the other by my cousin James Kataquapit. Our boats are loaded with everything we used for the past two weeks; sleeping bags, mattresses, canvas tent, rifles and shotguns, extra clothing, extra parkas, extra boots, pots, pans, our food box, two empty gasoline drums and several jerry cans of fuel. In addition we also hauling a load of butchered moose meat covered over in a layer of spruce boughs to keep it from spoiling. The water is rough and the salt-water spray is coming up over the bows of our boats. To keep dry in the cold we have tied a large bright blue tarp over each canoe. The engine operators are the only ones exposed to the frigid elements as they guide us over the waves.

It is just after noon and we are boating alongside the distant coastline and enduring the long ride home. We know we may not make it home today so we plan on traveling as far as we can. The water is fairly rough but the sun is out and there is a clear blue sky. We ride until after sunset and into the early part of night. The stars appear brilliantly in a cloudless dark sky and the moon is nowhere to be seen. Still, the stars provide ample glow to illuminate the horizon and a thin line of trees that mark the shore. In the dark my younger brothers and I wonder if our pilots really know where they are heading. We ask them for some reassurance and they confirm that we are heading to Manwanan, also known as Twin Islands, just 20 kilometres north of the Attawapiskat River. The idea is to try and make it to the Attawapiskat River tonight and to the shores of our community.

It is past midnight and as we ride in the dark alongside the two large islands, we realize the tide is too low for us to enter the Attawapiskat River which lies only an hour or so away. During the day it is possible to enter the river at low tide but at night it is dangerous to try to find a way through the shallows and sand bars which are sometimes studded with large protruding boulders that can tear holes into soft skinned canvas freighter canoes.

We make the decision to stay the night and wait for the tide to rise. The boats are tied securely to shore and we unload the necessities for a few hours sleep. The decision is made to sleep outdoors and we bring only our sleeping bags. Tonight we will sleep under the stars. We all pitch in by gathering driftwood, as well as huge logs and we place them in a pile near where we intend to sleep on the gravel shore. We do not have time to fool

around lighting a fire so a cup of gas is poured over the woodpile and lit. A large bon fire bursts alive in the dark.

A pot of tea is brewed before we sleep. We sit wrapped in our sleeping bags in front of the roaring fire as we sip on our hot tea. When we are finished we get ready to bed down for the night. As the fire dies down, I tuck myself into my warm extra thick sleeping bag. I am lying flat on the ground and staring up at a diamond studded night sky. The Milky Way glows in a thick band that crosses a large part of the sky. I feel like I am lying on the edge of the planet as I look out into space. The night is cool and I can see my frosty breath as I slowly fall off to sleep.

There are no walls to enclose me or a ceiling to block my view. The air is fresh and I am warm in my sleeping bag cocoon.

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100 – BIRTH

I want to welcome a new baby boy into this world. My namesake Skyler Gordon Winston Whiskeychan, Born on the 4th of September (parents: Judy & Richard). I will try to be there for you, when you need me. From your namesake Barbara .R. Hester (waskaganish).

Congratulations to our daughter, Katherine Tomatuk and her b/f Paul Moses on the birth of their son, Brayden Bailey, born on August 22nd 2002 at 3:01 am weighing 8 lbs. 15 oz. Enjoy your beautiful boy and take good care of him. Love, mom & dad.

101 – BIRTHDAYS

I want to wish happy belated birthday to my nephew and namesake Darnell Hester, who's birthday was on the 3rd of September. Happy 6th birthday blue eyes!!! I love you. Love from your auntie and namesake Barbara .R. Hester (waskaganish)

Happy Birthday to our lovely daughter Ashlynn Eve Blackned on October 9th 2002. Keep on dancing and singing. We love you very much. Happy birthday and many more to come. From Mommy and Daddy (Louisa, Nelson).

Birthday wishes goes out to my sister Janet Bobbish Erless on October 7th 2002. Have I ever told you how glad I am that you're my sister? I'm telling you now because I want you to know how very important you are to me and just how much love there is for you deep within my heart. Happy Birthday and many more to come. From Louisa (Wask.)

Attention!! Attention!! Attention!!! Birthdays wishes going out to the rest of my family whose birthday is in September. First to my brother-in-law Wilfred Moses (Sept. 12) I'm so glad that you are still serving the lord, I have seen the changes he has made in your life and family. To my grandniece Celicia Hester (Sept. 13) you, I can never forget, you have so much love for a little kid. You show people how much you love them by telling them or just by giving them a hug. You sure are one special kid. To my niece Shawna Lameboy (Sept. 14) I hope you have fun on whatever you have planned, no matter where life will take us, no matter where our paths will lead. I will always try to be there for you, and I love you with all my heart. To my grandnephew Dawson Whiskeychan (Sept. 15) Happy 1st Birthday. I hope your parents are planning on giving you a party to celebrate your 1st birthday. I am so glad that you are part of my life. I love you Dawson. To my Sister-in-law Caroline Hester, (Sept. 21) let's say you and me go to Ottawa and party hardy!!! hahaha, nah I just wanted to wish you happy birthday and hope you get all that you wish for. Especially you know what!!! hahah Just kidding. Thank you for all that you've done for me, especially listening to me. Again Happy birthday and have fuuuuuunnnn!!! With love Barbara .R. Hester (Waskaganish)

We would like to wish Margaret a Happy Birthday on September 17 and

CLASSIFIEDS

to Matthew Bearskin on September 25, Janie on October 12, Wadido on October 14, Sherilyn on October 21, Suzanne on October 28, and William on October 30 and Happy Halloween to all the ghosts and goblins on October 31. From Leanne, Sarah, George, Matthew, Melissa, Nancy & Hank.

On October 1st a very special boy will be celebrating his 4th birthday. Kevin Lyle Nicolas Gordie Moses. (from Waskaganish) I am so glad that God blessed me with a special nephew such as you. Since you were born you have been in my life as if you were my son. I started babysitting you at an early age. I've taken pictures and video tapes to capture the moments. You even started calling me mommy. And also said you had two mommys. You have touched my life and I too started to think of you as my own. For 4 years you have filled my life with so much joy, that I miss you when were not together. I think about you when we're apart. When I am sad you always manage to

put a smile on my face, or always have something funny to say or do. There will always be a special place in my heart for you my nephew, my son. Hope you will have fun on your birthday and get all you want. I love you with all my heart. Love your auntie and second mommy Barbara (wask)

103-ANNIVERSARIES

This is going out to my Pork-chop (C.B.), you know who you are! I want to wish you a Happy Anniversary on October 19th. It's been 11 years now. We've had it rough for a couple of years but I thank God that He has made our marriage what it is now. I thank him everyday for you and blessing us with three beautiful children; Mathias (11 y.o.), Valentina (9 y.o.) and our 13th months old ya-yum-sheesh Chontelle. You are my love, my companion, you make me laugh with your silly jokes, you know when I'm feeling down and depressed and you say something nice to cheer me

up, you know when I'm tired and help me out with the kids and house work which I thank you for every time. If there's anything I forgot to mention I thank you and love you for it. I know this marriage will last and grow stronger. I love you very much and many more anniversaries to come. From your love!

300 - PERSONALS

We would like to thank everyone that prayed and supported us during a very difficult time in our lives. When our baby girl Susannah was very ill. Now she is doing well and we are very happy to have finally brought her home. There were days when we were tired and felt so down and lost hope but your prayers and thoughtfulness pulled us through the terrible ordeal we endured. We especially would like to thank our Chief and council for making it possible to see our two children Alex and Shequin. Many thanks to Pauline House, Sarah Atchynia, Mary Niquanicappo, Anne Marie Mast, Jessica George and

Christina Petagumskum (the Chick) and to our parents Agnes Kawapit and Nancy, Noah Sheshamush for taking care of Alex and Shequin. We are forever thankful to our family, friends and community members

Once again Thank you to everyone that supported us. From: Bruno, Rachel, Susannah, Shequin and Alexander Sheshamush in Whapmagoostui.

I would like to say hello to my friend Angie Genier who loves to read the ads in the Nation. I hope you are doing well. And I'll see you when I come down. From your friend Pearl in Waskaganish.

A BIG Hello to our buddies Audrey and Yvonne in Whapmagoostui; the two craziest ladies we know who makes us laugh all the times. We miss you a lot and want to see you soon. Hope you're doing well girls... From the three musketeers down in Montreal who send you two our love. Take care.

Environ 230 000 personnes au Québec bénéficieront d'une augmentation du salaire minimum à compter du 1^{er} octobre de cette année... et d'une augmentation additionnelle le 1^{er} février prochain.

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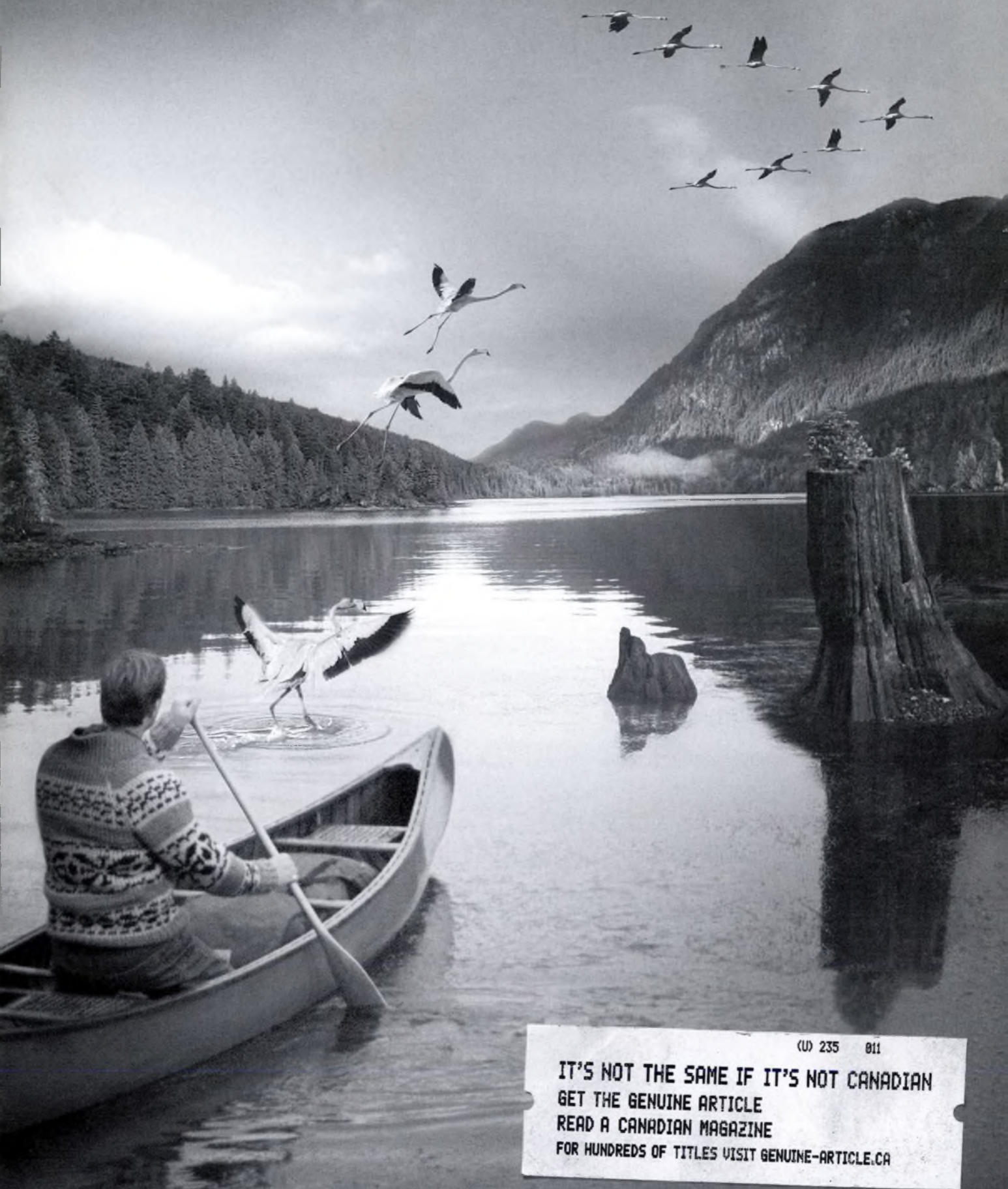
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